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FROM THE PHILADELPHIA RELIGIOUS REMEMBRANCER.

[The following information from the latest Number of "Periodical Accounts," relative to the Baptist Missionary Society in India, received in this city from London, must prove gratifying to every Christian.]

THE Rev. Dr. Marſhman of Serampore, to the Rev. Dr. Ryland of Briſtol, England, in a letter of Feb. 7, 1813, writes:—

"Dr. Carey has recovered from the bilious fever, by which he was attacked in Auguſt. He is now in his 52d year. Brother Robinſon is ſtill waiting for a paſſage to Java. Accounts from a member of our church there are very encouraging. Brother Lawſon makes great progreſs in the languages, and is a man of an excellent ſpirit: he is engaged in cutting a fount of Chineſe types for a dictionary, &c. The word of the Lord ſeems evidently to grow and multiply among us. Nearly ſeventy have been added, in the paſt year, to the church at Serampore and Calcutta, and the ſpirit which ſeems to pervade them is peculiarly pleaſing. Almoſt all the brethren at Calcutta are endeavouring, in one way or other, to recommend the Goſpel to thoſe around them. The native brethren at Serampore, too, are much ſtirred up to ſeek the ſalvation of their countrymen; nearly every one capable of ſpeaking is out on a Lord's-day in the neighbouring towns and villages. Indeed, the word is ſpread over ſuch an extent of country, that I ſometimes ſtand ſtill and admire the hand of God therein. Nearly 500 have been baptized in theſe 12 years, and they are ſpread over an extent of more than 1000 miles in length. The extenſion during the paſt year, amidſt all our afflictions, has been greater than in any former year.

Four new ſtations have been occupied and promiſe to be effective, of which we had ſcarcely any idea at the beginning of the year; viz. Patna, Columbo, Chittagong, and Bombay. At *Chittagong*, about 300 miles from us in the eaſt of Bengal and on the borders of the Burman empire, brother *De Bruyn* is employed. Within three days after his arrival, the Catholic clergyman came to hear him, and ſeeing he had not ſeats, ſent for the benches out of his church. A few days after, a reſpectable woman there brought twenty to hear him, and offered him a piece of ground on which to erect a place of worſhip. Beſides the ſituations of our brethren in the army, in Mahratta, and Java, and the Iſle of France, there are now fourteen ſtations, and only three of them occupied by brethren ſent out as miſſionaries from England; all the reſt by men raiſed up in India. O for the dews of heaven to water theſe little hills of Zion! O that the Lord may bleſs us indeed and enlarge our coaſt, that his hand may be with us, and that he may keep us from evil that it may not grieve us!"

From the "Periodical Accounts" above alluded to, it appears that the great loſs, ſuſtained by the fire at Serampore, was made up by contributions in England in *fifty* days.

On a baptiſmal occaſion at Calcutta, four of the *natives*, who then publickly put on the Lord Jeſus by an open profeſſion, were above 60 years of age, and one of them nearly 90. Are not theſe poor ſinners called at the eleventh hour, and plucked as brands from the burning? One of the baptized was deaf, but gave a more plain account of the leading doctrines of ſalvation through Chriſt alone than any of the reſt, although all proved ſatisfactory to the whole church, and convinced thoſe, who heard their experiences, that they were taught of God.

Mr. De Cruz addreſſing a number of people, three Brahmins who were in the aſſembly, undertook to argue againſt him. The people were unuſually attentive. When Mr. De Cruz had ſpoken, they called the Brahmins to reply; but they ran away amidſt the deriſion of the people. How powerful is divine truth!

The tranſlations going forward or finiſhed at the cloſe of the year 1812 were in 18 different languages!

On the laſt days of one of the feſtivals of Jugunnat'ha, two of the native Miſſionaries, being near the place, undertook to preach Jeſus, when more than a thouſand perſons were aſſembled, and three cars of the god were dragged along. In the midſt of this crowd, ſays one of the Miſſionaries, I ſtood upon a chair and preached the everlaſting Goſpel. The people, almoſt to a man, left the cars and ſurrounded me, and heard the word with attention; we ſung three hymns, preached and prayed twice, and diſtributed 15 Oriſſa New Teſtaments and pſalms, and many tracts. Some of the Ooriya verſions of the ſcriptures have obtained their admittance into the very temple of Jugunnat'ha. May their bleſſed light break through the intenſe darkneſs of that heathen land! They were diſtributed among the principal perſons belonging to the temple, and a copy was given to one of the *Purichas* or head miniſters of the IDOL. R.

"The Importance and Advantages of Itinerant and Miſſionary Efforts."

[Extracted from the Circular Letter of the Savannah-River Baptist Association of November last.]

THE preſent period of the world is peculiarly intereſting to the attentive obſerver of paſſing events. In its political affairs, commotions of a very aſtoniſhing kind are taking place; commotions, which the prophets predict, and which they repreſent as preluſive to the univerſal triumph of the King of Zion. In its religious affairs, occurrences are brought to paſs which are of a moſt intereſting nature, which bear marked characteriſtics of the Divine hand, and which, in connexion with the commotions juſt adverted to, are calculated to excite ſtrong apprehenſions of ſome great diſplay of the Divine power and grace at a day not far diſtant.

In theſe commotions and their effects, in theſe occurrences and their reſults, we, as Chriſtians engaged in the cauſe of our God and Saviour, have a deep intereſt. For we know that it is God, who rules in the heavens and governs in the earth; that in both, he arranges and accompliſhes his deſigns according to his preconceived and unfruſtrable purpoſes. Theſe commotions, therefore, are under his immediate direction, and made to ſubſerve his will; theſe occurrences, to promote his deſigns. They muſt of courſe, then, deeply intereſt every heart concerned for his glory and the honour of his ſervice. And the more ſo, as, in effecting his deſigns and in bringing to its full completion his infinitely wiſe plan, Jehovah is graciouſly pleaſed to employ his ſervants as inſtruments. Hence, they are repreſented as "workers together with him." It becomes their duty, therefore, and will conſtitute no ſmall part of true practical wiſdom, accurately to diſcern the ſigns of the times and rightly to interpret the Divine diſpenſations, that they may aſcertain with preciſion the path of duty, follow the leadings of Divine Providence, and ſeize the favourable opportunity of active and ſucceſsful exertion in his cauſe.

Among thoſe occurrences, which bear ſtrong marks of the Divine hand affording important direction in relation to theſe points of duty, is to be ranked the preſent energetic ſpirit for miſſionary efforts, that manifeſts itſelf in different parts of the world, and the amazing ſucceſs with which it has been crowned. Within a few years paſt, have Europe and America rouſed into a lively concern for the converſion of the heathen tribes, ſtood forth the active, zealous, and ſucceſsful ſupporters of miſſionary deſigns.

Societies have been formed in theſe different ſections of the globe, under whoſe patronage miſſionaries have been ſent out to the heathen nations, ſchools conſtituted, and churches organized amongſt them. The example and ſucceſs of theſe ſocieties unequivocally point out the path of duty to the followers of the Lamb, and ſhould

assuredly exert their influence upon them in their individual character and as they are formed into regularly organized bodies.

We rejoice, dear brethren, that you have felt the force of their example, and, encouraged by their success, have engaged in the same generous and godlike efforts. With heartfelt pleasure do we undertake in this, our annual epistle, then, to open to your view the importance and advantages of these efforts; and not of these only, but also of those of an itinerant kind, which, proceeding upon the same principle and pursuing the same objects, will as cordially receive our attention.

With humble reliance upon the aid of the Divine Spirit, whose province it is to suggest right views, and to afford the strength necessary to bring them into successful operation, we now proceed to a more direct attention to our subject.

To prevent confusion in its discussion, and to contribute to its more clear comprehension, it will be proper to remark, that, as itinerant and missionary efforts proceed upon the same principle, viz. instrumental co-operation with the Divine mind; and have for their object the same ends, viz. the glory of God, and the diffusion of the Gospel among the destitute and unenlightened, the arguments that we shall employ in this letter will apply in reference to both.

We begin with the importance of the efforts contemplated in our subject.

The whole race of man is polluted with moral corruption, from which none can cleanse himself; and covered with awful guilt, from which none can effect his deliverance. In this miserable condition, whence can help proceed? The answer, dictated by right reason, and confirmed by unerring revelation, is at hand: from God only. And, forever blessed be his adorable name, from Him, all, that polluted, guilty man can desire, hath mercifully proceeded. For it is written in his gracious and infallible word, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and that, as "He hath not spared his own Son, but delivered him up for us all, he will with him freely give us all things." These blessed annunciations, though designed in the divine plan to be ultimately declared throughout all the earth, have as yet reached, in a comparative sense, but a small part of its inhabitants. And but a few of those to whom they have been communicated, have received them with joy and saving effect. The far greater number of those, who dwell on the earth, are not only still in their sins, but remain destitute of the knowledge of that source, from whence the pardon of them must be derived. Thousands and tens of thousands, nay, millions are at this moment involved in midnight darkness, immersed in the grossest superstition, and having "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, are worshipping and serving the creature more than the Creator, who is blessed forever." Even in countries, where generally the light of divine truth shines with the lustre of the noon-

day ſun, many thouſands are deſtitute of its life-giving influence, whilſt to the inhabitants of ſome of their remoter parts its rays have not yet penetrated.

Thoſe, who are in the awful and deſtitute ſituation juſt deſcribed, cannot, humanly ſpeaking, obtain an acquaintance with that revelation of God, which hath brought life and immortality to light, except the efforts of ſome friendly hand are exerted in their behalf. They are therefore ready to periſh for lack of ſaving knowledge. Itinerant and miſſionary efforts have for their immediate object the diffuſion of that knowledge among thoſe that ſo much need it. And by this means alone is it, that, according to the divine economy, they can receive it; for "How ſhall they believe in him of whom they have not heard, and how ſhall they hear without a preacher, and how ſhall they preach, except they be ſent?"

Thoſe who are in the miſerable ſtate juſt repreſented, poſſeſs ſouls, which are formed for an eternal duration. They muſt, therefore, be either the objects of Jehovah's favour throughout that duration, or the ſubjects of his wrath and fury. To reſcue them from the influence of the latter, and to make them intereſted in the former, is the bleſſed deſign of the revelation of mercy. How important, then, muſt be thoſe benevolent deſigns, which lead to generous and energetic efforts in diffuſing ſuch a gracious revelation to the deſtitute and the periſhing.

The Son of God, who is Lord of all, filled with compaſſion for his apoſtate creatures, diſrobed himſelf of his ineffable ſplendours for a ſeaſon, and deſcended from heaven to earth, to make atonement for their ſins. In what an important light muſt he have viewed their recovery, when, to effect it, he became their mediator. But the mere offering of an adequate atonement would not have produced ſo bleſſed an end: it was neceſſary that that atonement ſhould be applied to their hearts, that they ſhould become perſonally intereſted in it, in order to partake of its ſaving benefits. Therefore, during his reſidence on earth, the Saviour went about in the exerciſe of the moſt generous and diſintereſted benevolence to declare to ſinners the glad tidings, that they could, through his atoning ſacrifice, find acceptance with their inſulted God and Creator. He did more: he actually applied, by the energy of his grace and Spirit, the atonement he was offering to the hearts of his people, through which they were brought to ſeek and *find that* acceptance. He pardoned their ſins: He redeemed them from their iniquities: He made them heirs of eternal glory.

When about to leave the earth for his Father's courts above, to take his exalted ſeat in the heavens, he delivered to his apoſtles this extenſive commiſſion: "Go, teach all nations:" "Go ye into all the world, preach the Goſpel to every creature: he, that believeth and is baptized, ſhall be ſaved; but he, that believeth not, ſhall be damned." Entering into its ſpirit and complying with its letter, as far as they had opportunity, they compaſſed ſea and land, preaching, whitherſoever they went, the Goſpel of their Lord and Maſter,

perſuading ſinners to accept ſalvation in his name, and to turn through him to their God and Father. Fired with holy zeal, and conſtrained by the importance of their commiſſion, they travelled from place to place, and from city to city. In their arduous courſe, they bore with them the precious ſeed of eternal truth, which, taking deep root and foſtered by the influences of the Spirit, ſprang up in abundant harveſts to the increaſing growth of the church, and the glory of God.

The object, that thus engaged the attention, and employed the labours, of the Son of God and his apoſtles, muſt aſſuredly be one of inconceivable magnitude. How forcibly then does the example, given in their arduous labours, prove and illuſtrate the importance of thoſe efforts, which are deſigned to diffuſe abroad the truth as it is in Jeſus.

The overthrow of the man of ſin, the converſion of the Gentiles, the reſtoration of the Jews, and the conſequent general ſpread of the Goſpel, are events, which the prophets clearly predict.

In Paul's epiſtle to the Theſſalonians, the riſe and power of the man of ſin are very clearly foretold. Succeeding events have fully juſtified the application of theſe predictions to the Pope of Rome. The apoſtle has alſo foretold the deſtruction of the man of ſin, as he has his riſe and power. "Whom," referring to the man of ſin, ſaith the apoſtle, "whom the Lord ſhall conſume with the ſpirit of his mouth, and deſtroy with the brightneſs of his coming." By the ſpirit of the Lord's mouth is to be underſtood the general publication of the Goſpel, which is the word of the Lord. This, in its effects, will be certain, though gradual; for, under its influence, the man of ſin ſhall be more and more enfeebled, until the appearance of the Lord Jeſus, who ſhall conſume him with the brightneſs of his coming.

The gradual conſumption or waſting away of the man of ſin has, by means of the more free and general ſpread of the Goſpel, already commenced. At the reformation, begun through the inſtrumentality of Martin Luther, a fatal blow was given to this enemy of God and man. Succeſſive reformers and ſervants of the Lord have been employed in repeating the blow, until, at the preſent day, we behold his power diminiſhed in a very ſurpriſing degree. In this great work, the efforts of preachers of the Goſpel, who have travelled from place to place, as itinerants, and of miſſionaries, who have viſited the heathen tribes, bearing with them the truth of the Goſpel, have been extenſively owned and bleſſed. And by the ſame means will the work be carried on, until the Lord ſhall appear for its completion in the total overthrow and deſtruction of his enemy.

The converſion of the heathen or Gentile nations is another event, which the prophets predict.

"Aſk of me," ſaith the royal prophet in the language of Jehovah to his Son, "aſk of me, and I will give the heathen for thy inheritance, and the uttermoſt parts of the earth for thy poſſeſſion."

According to Iſaiah, God ſaid to his Son, "It is a light thing that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob, and to

reſtore the preſerved of Iſrael: I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation to the ends of the earth."

This event is to be accompliſhed by the ſpread of the Goſpel; for Chriſt is to be the light to the Gentiles or heathen, and the ſalvation of God to them. But "How," according to the paſſage above quoted and uſed in reference to this event, "How ſhall they believe in him of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach except they be ſent?" If, then, by the preaching of the Goſpel, ſo great an event as the converſion of the heathen or Gentile nations is to be brought about, the efforts which are made to ſend the Goſpel to them, muſt be of vaſt importance.

In the prophecies of the Old and New Teſtament, the reſtoration of the Jews is ſet forth in explicit terms.

The prophet Habakkuk aſſures us, that "The earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea;" an aſſurance, which other prophets give us alſo. It is manifeſtly evident that the knowledge of the Lord, which, according to Habakkuk, is to fill the earth, is no other than that knowledge, which relates to the Lord Jeſus Chriſt. For, ſaith Paul, "God, who commanded the light to ſhine out of darkneſs, hath ſhined into our hearts, to give the light of the *knowledge* of the glory of God in the face of Jeſus Chriſt." But this knowledge of the glory of God is to be diffuſed and become univerſal by the preaching of the Goſpel, which is the appointed medium of its revelation. Hence, in order to diffuſe it, the Goſpel ſhall be preached in all the world.

In connexion with, and in confirmation of, this remark, we return to the commiſſion of our Lord to his apoſtles. "Go, teach all nations: go ye into all the world, preach the Goſpel to every creature." That this commiſſion was not confined to the apoſtles, is evident from the fact that they did not fully execute it, and from the impoſſibility of their doing it. They neither did, nor could, teach all nations. They commenced the great work of evangelizing the world, and ſucceeded to a very conſiderable extent; but they left to ſucceeding ſervants of the Moſt High its future progreſs and completion.

From the commiſſion itſelf it is proved, that the Goſpel is yet to be preached in all the world, and that the nations thereof muſt yet be inſtructed in its great truths. For God does nothing in vain. No commiſſions, that he gives, ſhall remain unexecuted. The one we are now conſidering is not yet fully executed, as is evident from its tenor and hitherto limited operation; but that it will be fully ſo, is equally evident from its tenor and from the poſition juſt laid down. When this commiſſion ſhall be completely fulfilled, which will undeniably be the caſe, then will the declaration of the prophet be accompliſhed: "The earth ſhall be filled with the knowledge of the glory of the Lord;" and Chriſtianity obtain an univerſal ſpread.

Now no efforts ſurely can be made by creatures to contribute, as inſtruments, to the production of this glorious event, more calcula-

ted to bring it about, than the efforts of itinerants, miſſionaries, and their immediate ſupporters. For ſuch efforts are made, not only in conformity with the letter, but with the ſpirit itſelf, of our Lord's commiſſion, of his example and that of his apoſtles, and of the diſpenſation of God's grace to a dying world.

The importance of ſuch efforts, then, as they bear an inſeparable relation to the converſion of ſouls, the example of Chriſt and his apoſtles, the overthrow of the man of ſin, the ſalvation of the Gentiles, the reſtoration of the Jews, and the general ſpread of Chriſtianity, muſt neceſſarily addreſs itſelf with the greateſt force to every heart, truly concerned for the eternal happineſs of immortal ſpirits, the honour of man's great Deliverer, and the glory of the eternal, incomprehenſible, and ever-bleſſed Jehovah.

We now paſs on to treat of the advantages reſulting from thoſe efforts, whoſe importance we have juſt been conſidering.

And firſt, the general effects, which, in a moral point of view, are produced by the influence of the Goſpel of Chriſt, and for the diffuſion of which theſe efforts are to be made, will claim our attention.

"It has been obſerved," ſays an able writer, "and with great propriety, that, in order to know what religion has done for an individual, we muſt conſider what he would have been without it." The ſame may be ſaid of a nation, or the world. What would the nations of Europe have been at this time, if it had not been for the introduction of Chriſtianity? It cannot reaſonably be pretended that they would have been in any better ſituation as to morality, than that which they were in previous to this event; for there is no inſtance of any people having, by their own efforts, emerged from idolatry and the immoralities which attend it.

Let us then take a comparative view of the European nations antecedent to the introduction of the Goſpel among them, and of their condition ſince that event. We ſhall by this means aſcertain with ſome degree of accuracy, what the general effects are, which, in a moral point of view, reſult from the preaching of the Goſpel.

In the different ſtates of Greece, among the Romans, and by the other nations of Europe, the following cuſtoms, practices and vices were, in their earlier ages, ſanctioned by the laws, and obſerved and committed by the people: Theft.—The private and public violation of female chaſtity, and, at a certain ſeaſon of the year, the public proſtitution of the fair ſex in honour of a goddeſs—the murdering of children, who were deformed or of a bad conſtitution—the death of ſlaves unfit for ſervice, by removing them without the means of ſupport to a deſolate iſland, and, in ſome inſtances, by drowning them in the fiſh-ponds, to make the fleſh of the fiſh more delicate—the odious and *unnatural* vice, which decency forbids us to mention more particularly, practiſed not only by the lower, but by the higher orders of ſociety, and even by philoſophers—and the ſacrifice of human beings to appeaſe the wrath of the gods; in which even parents burnt their children alive to Baal, Moloch, and other deities.

Before we conclude the comparative view, juſt propoſed, we ſhall, in order to give it its greater effect, add a ſhort ſketch of the heathen at the preſent day.

In China, Hindoſtan, and other nations, of whoſe moral ſtate accurate accounts have reached us, we not only learn that ſome of the crimes, juſt mentioned, abound among *them* alſo, but that, beſides theſe, they do not conſider drunkenneſs a crime—that as many concubines are taken by one man as he can maintain—that in times of neceſſity, the wives of the common people are pawned or loaned out for a longer or ſhorter period—that they diſſolve the ſacred relation of marriage for very inconſiderable cauſes, and that parents ſell their children when they pleaſe, which is frequently done. We are further told that they lie, cheat, ſteal, and uſe all the little mean arts of fraud, and, when detected, only ſay, "*It is the cuſtom of the country.*"

Now compare the ſtate of ſociety in Europe, at the preſent day, with its ſtate previous to the diffuſion of the Goſpel among them, and with the condition of the heathen nations, thus preſented.

Groſs idolatry, which the firſt practiſed in their earlier ages, and which the latter ſtill practiſe, has been baniſhed from Europe. The vices, growing out of their idolatry, are, as far as public authority and public ſanction are concerned, baniſhed alſo. If any of them are committed, their perpetrators are amenable to the laws, and if detected and convicted, puniſhed by the proper authority, and degraded in the public eſtimation. It is impoſſible for them to ſay in juſtification of their conduct, as is ſaid in ſome of the heathen nations of the preſent time, *It is the cuſtom of the country.*

"If there be any adequate cauſe, diſtinct from Chriſtianity, to which theſe effects can be aſcribed," let it be ſhewn. But this has not been done, neither can it be. "It is Chriſtianity then, and nothing elſe," ſays the writer quoted above, and to whom we are indebted for ſome particulars in this part of our ſubject, "It is Chriſtianity then, and nothing elſe, which has deſtroyed the odious idolatry of many nations, and greatly contracted its attendant immoralities. It was in this way that the Goſpel operated in primitive times, and it is in the ſame way that it continues to operate to the preſent time."

Review theſe advantages, brethren, that are the reſults of generous efforts for the propagation of the Goſpel among the deſtitute and unenlightened, and we truſt they will approve themſelves with force to your minds. A reformation of morals among the degenerate deſcendants of a degenerate progenitor—the ſalvation of myriads of their number—the increaſe of your ſpiritual joys, the more lively exerciſe of vital godlineſs, and the vaſt augmentation of your future felicity.

Permit us now to cloſe with a word of exhortation.

The cauſe in which you have embarked is important and glorious. If purſued on right principles and with right views, it muſt ſucceed. Your obligations to exert your efforts for its ſupport are great. Redeemed from your iniquities, knowing the value of immortal ſouls, and the importance of the Goſpel of Chriſt for their converſion, living in a country, whoſe generous ſoil yields, with moderate induſtry,

more than a ſufficiency for the comforts of life, your obligations to impart the means of ſalvation to your deſtitute fellow-ſinners are great indeed. Say not then, Where ſhall we find the means for ſuch an undertaking? God hath put it into the power of moſt of you to contribute, at leaſt, a mite towards its ſupport. Remember that of mites vaſt ſums are formed.

Embraced in our immediate connexion* are nearly ſix thouſand perſons. Deducting from this number three thouſand, who from their ſituation or circumſtances cannot aid our deſigns; the remaining number can, by the ſimple and very practicable plan of contributing two cents only a week, making in the whole, for a year, but little more than a dollar, furniſh the large ſum of three thouſand dollars. Beſides this moderate contribution, individuals may be influenced to beſtow much larger ſums, and, in addition, liberal ſouls of other denominations, and even thoſe who are not profeſſors in any, on proper application, would doubtleſs improve the privilege of aſſiſting in ſo benevolent and glorious an undertaking.

Contribute then, dear brethren, liberally and cheerfully of your earthly ſubſtance according to your real ability, and exert yourſelves to engage others to contribute of theirs, and God will multiply them into a ſufficiency.

Be not diſmayed at the magnitude of the objects before you, nor at the difficulties to be ſurmounted in ſecuring them. More has been done towards their ſucceſs than remains to be done. For eighteen hundred years, the way has been preparing for an univerſal triumph of the Goſpel of Chriſt. The great king of Zion, under whom our efforts are made, has all power, both in heaven and on earth, and will, in his own time and way, remove every hindrance. Be vigilant then, be perſevering, be active, and the moſt ſanguine hopes ſhall be more than realized.

Cultivate, and pray "for the ſpirit of all thoſe generous friends of God and man, who have borne and are bearing the croſs, amid the dangers of ſeas and deſerts, expoſed to the extremes of heat and cold, for the glory of diſplaying the banners of Chriſt on ſin's demoliſhed throne, in all iſles and nations!" Remembering that "to aid, however little, provided it be according to our ability, in ſuch a cauſe, confers immortality."

BENEVOLENCE AND GRATITUDE.

[Extracted from Memoirs of the late Rev. Samuel Pearce.]

TOWARDS the latter end of May, 1799, when Mr. Ward and his companions were juſt ready to ſet ſail for India, a conſultation concerning Mr. Pearce was held on board the *Criterion*, in which all the Miſſionaries, and ſome of the members of the Baptiſt Miſſionary Society were preſent. It was well known, that he had for ſeveral years been engaged in preparing materials for a *Hiſtory of Miſſions*, to be compriſed in two volumes, octavo; and, as the ſending the Goſpel among the heathen had ſo deeply occupied his

* The Savannah River Aſſociation.

heart, conſiderable expectations had been formed by religious people of his producing an intereſting work on the ſubject. The queſtion now was, Could not this performance be finiſhed by other hands, and the profits of it be appropriated to the benefit of Mr. Pearce's family? It was admitted by all, that this work would, partly from its own merits, and partly from the great intereſt, which the author juſtly poſſeſſed in the public eſteem, be very productive; and that it would be a delicate and proper method of enabling the religious public, by ſubſcribing liberally to it, to afford ſubſtantial aſſiſtance to the family of this excellent man. The reſult was, that one of the members of the Society addreſſed a letter to Mr. Pearce's relations at Plymouth, requeſting them to conſult him, as he ſhould be able to bear it, reſpecting the ſtate of his manuſcripts; and to inquire, whether they were in a condition to admit of being finiſhed by another hand; deſiring them alſo to aſſure him, for his preſent relief concerning his dear family, that whatever the hand of friendſhip could effect on their behalf, ſhould be accompliſhed. The anſwer, though it left no manner of hope as to the accompliſhment of the object, yet is ſo expreſſive of the reigning diſpoſition of the writer's heart, as an affectionate huſband, a tender father, a grateful friend, and a ſincere Chriſtian, that it cannot be unintereſting to the reader.

Tamerton, June 24, 1799.

"To uſe the common introduction of 'dear brother,' would fall ſo far ſhort of my feelings towards a friend, whoſe uniform conduct has ever laid ſo great a claim to my affection and gratitude; but whoſe recent kindneſs—kindneſs in *adverſity*—kindneſs to my *wife*—kindneſs to my *children*—kindneſs, that would go far to 'ſmooth the bed of death,' has overwhelmed my whole ſoul in tender thankfulneſs, and engaged my everlaſting eſteem. I know not how to begin.

'Thought is poor, and poor expreſſion.'

"The only thing that lay heavy on my heart, when in the neareſt proſpect of eternity, was the future ſituation of my family. I had but a comparatively ſmall portion to leave behind me, and yet that little was *all*, that an amiable woman delicately brought up, and, through mercy, for the moſt part comfortably provided for, ſince ſhe entered on domeſtic life,—with five babes to feed, clothe, and educate, had to ſubſiſt on. Ah, what a proſpect! Hard and long have I ſtrove to realize the promiſes made to the widows and the fatherleſs; but *theſe alone* I could not fully reſt on and enjoy. For my own part, God was indeed very gracious. I was willing, I hope, to linger in ſuffering, if I might thereby moſt glorify him; and death was an angel, whom I longed to come and embrace me, 'cold' as his embraces are. But how could I leave thoſe, who were deareſt to my heart, in the midſt of a world, in which, although thouſands now profeſſed friendſhip for me, and, on my account, for mine: yet, after my deceaſe, would, with few exceptions, ſoon forget my widow and my children, among the crowds of the needy and diſtreſſed.

It was at this moment of painful ſenſibility, that *your heart** meditated a plan to remove my anxiety;—a plan too, that would involve much perſonal labour, before it could be accompliſhed. 'Bleſſed be God, who put it into thy heart, and bleſſed be thou.' May the bleſſing of the widow and the fatherleſs reſt on you and yours forever. Amen and Amen.

"You will regret, perhaps, that I have taken up ſo much room reſpecting yourſelf; but I have ſcarcely gratified the ſhadow of my wiſhes. Excuſe then, on the one hand, that I have ſaid ſo much, and, on the other, what remains unexpreſſed.

"My affections and deſires are among my dear people at Birmingham; and, unleſs I find my ſtrength increaſe here, I propoſe to ſet out for that place in the courſe of a fortnight or, at moſt, a month. The journey, performed by ſhort ſtages, may do me good: if not, I expect, when the winter comes, to ſleep in peace; and it will delight my ſoul to ſee them once more before I die. Beſides, I have many little arrangements to make among my books and papers, to prevent confuſion after my deceaſe. Indeed, till I get home, I cannot fully anſwer your kind letter; but I fear that my materials conſiſt ſo much in references, which none but myſelf could underſtand, that a ſecond perſon could not take it up and proſecute it. I am ſtill equally indebted to you for a propoſal ſo generous, ſo laborious.

"Rejoice with me, that the bleſſed Goſpel ſtill 'bears my ſpirits up.' I am become familiar with the thoughts of dying. I have taken my leave of the world; and, thanks be to God, I do it *always with tranquillity*, and *often with rapture*. Oh, what grace, what grace it was, that ever called me to be a Chriſtian; What would have been my preſent feelings, if I were going to meet God with all the filth and load of my ſin about me! But God in my nature hath put my ſin away, taught me to love him, and long for his appearing. Oh, my dear brother, how conſonant is *everlaſting praiſe* with ſuch a great ſalvation! S. P."

ADDITIONS TO THE CHURCHES.

IN the Apoſtolical Journal it is ſaid, "*The Lord added to the church daily ſuch as ſhould be ſaved.*" We know of but one way in which the Lord ever adds to the church, and that is by converting men from ſin to holineſs, and bringing them into willing ſubjection to his authority. He adds none to his churches but ſuch as are his friends; theſe he diſtinguiſhes as follows, "Then are ye my friends, when ye do whatſoever I command you." Additions to churches, of any but ſuch as are truly gracious perſons, is always to be lamented as a ſerious evil, and not as a ſubject of joy. But when *a people are made ready*, and "*they firſt give themſelves to the Lord*, and then to one another by the will of God," it will be a ſubject of ſacred joy, to all that love the proſperity of Zion.

* It appears that Mr. P. ſuppoſed that this benevolent deſign originated wholly with the perſon who addreſſed him on the ſubject.

The following *breviat* is taken from the Savannah River Aſſociation Minutes of November laſt.

This Aſſociation compriſes thirty churches; in which are contained five thouſand nine hundred, and ſeventy-ſix communicants. To one of theſe churches 163 perſons were added the laſt year. The whole number of members belonging to this church is 1597! To all the churches belonging to this Aſſociation, were added in the courſe of the year ending in November laſt, 657 perſons by baptiſm, on a profeſſion of faith! Who that reflects ſeriouſly on theſe things, but muſt exclaim with ſurpriſe, "*What hath God wrought!*"

REVIVAL OF RELIGION IN RICHMOND, VIRGINIA.

This article was mentioned in our last; but our accounts were taken by correspondents at a distance. Some further particulars have been furnished the Editor, by the Rev. Mr. Bryce of that city, under date of April 16th, 1814, and are as follows:

Rev. and dear Sir, *Richmond, Vir. Apr.* 16, 1814.

IN looking over the 37th Number of the Maſſachuſetts Baptiſt Miſſionary Magazine, among the accounts of Revivals of Religion, I find notice taken of the late Revivals in this city. Theſe accounts, as they appear in the Magazine, are ſomewhat inaccurate; and as in religious matters every thing ſhould be avoided which will have a tendency to produce incorrect impreſſions, I have thought it adviſeable to give you as near as I can, the true ſtate of things in relation to this ſubject. Truly the Lord hath done great things for us, whereof we ought to be glad. In twelve months paſt, we have added by baptiſm about 200, ſome of whom are among the firſt characters in the place. The preſent number in communion is about 1200 in the church in this place; over whom, our venerable father, the Rev. John Courtney, preſides as paſtor. We have additions almoſt every church-meeting.

In various parts of the State, the work of the Lord ſeems to be going on in a glorious manner. I have juſt received information that one of our brethren has been ſent for, to baptize a gentleman in one of the adjacent counties, who was ſome years ſince Speaker of the Houſe of Delegates of this State: he and his lady are both to be baptized. With reſpect to the two "young lawyers" mentioned, I merely wiſhed to ſay, that they do not live in this place, though there are two ſuch characters not far diſtant from this. The numbers noticed at the different baptiſms, is correct. Such is the increaſe of the Baptiſts in this State within ten years laſt paſt, that even the Baptiſts themſelves are aſtoniſhed. Surely, my dear brother, the time is ſpeedily approaching, when Zion's watchmen will ſee eye to eye; when they will realize the truth of this text—One Lord, one faith, one baptiſm.

Yours, in the hope of the goſpel, JOHN BRYCE.

MISSIONARY INTELLIGENCE.

THE ardent zeal every where manifeſted by pious *females*, for the advancement of the Redeemer's cauſe, muſt be highly gratifying to all the friends of Zion. Very conſiderable ſums have been raiſed by "Female Mite" and "Cent Societies," in different parts of the United States, and Miſſionary efforts have been greatly aided by their unceaſing exertions.

By a letter received from the Rev. Mr. Peck of Cazanovia, State of New-York, bearing date, Feb. 24, 1814, the following pleaſing intelligence has been communicated: "This day we have enjoyed a pleaſing opportunity. At a meeting of the *Board of Directors* of the Hamilton Baptiſt Miſſionary Society, four Female Societies preſented their donations, conſiſting of cloth of their own manufacturing, amounting in value to $148."

[For the Baptiſt Miſſionary Magazine.]

Sketch of the Life and Character of Mrs. ANN HART.

IT is both pleaſing and profitable to exhibit the character, record the actions, and contemplate the worth of perſons eminent for piety and virtue. This obſervation applies with force to the late Mrs. ANN HART, relict of the Rev. Oliver Hart, A. M. who was, for many years, the highly reſpected, beloved, and uſeful Paſtor of the Baptiſt church in Charleſton.

This amiable and venerable lady cloſed her eyes in death, on the 5th day of laſt October, on the iſland of Wadmalaw, in the 73d year of her age. She was a native of South-Carolina, and born at the Euhaw, on the 4th of January, 1741. Her pious father, Mr. William Sealy, dying when ſhe was under ſeven years of age, the care of her education and ſupport devolved ſolely upon her equally pious mother, who did not fail to inſtil into her young mind, as far as human agency could effect it, the principles of virtue and religion. But though ſhe gave in early life a reſpectful aſſent to the truths of religion, and was not wholly deſtitute of thoſe convictions of their importance, which the light of truth produces in the candid mind, it was not until ſhe had been for ſome years in the married ſtate, that religion obtained the complete aſcendency in her heart, and brought her under its governing influence.

While young, ſhe was gay, and fond of the life of ſenſe, yet reſtrained within the bounds of decency and honour, preſerving a propriety of conduct and amiableneſs of diſpoſition. In the 16th year of her age, ſhe was married to Mr. Charles Grimball, a merchant of Charleſton; a man of reſpectability and worth. They were united by a ſincere, mutual affection; and, as they had united joys in the poſſeſſion of providential bleſſings, and (in ſome of the laſt years of their union) in the ſuperior bleſſings of religion, ſo they mingled their ſorrows in ſuffering affliction, particularly in the loſs of children. Of ſix children born to them during the 13 years

of their conjugal union, they buried four ſons; all taken away in that ſtate of childhood, when the tender affections of parents dwell with the greateſt fondneſs on the endearing natural endowments of their offspring. And the mother's ſorrows did not end here—for the two, which ſurvived their father, were numbered among the dead many years before the death of their maternal parent: Mr. Charles Iſaac Grimball, in 1793, and Mrs. Sarah Clark, in 1796.

This pious lady firſt became a widow in 1770; the ſame year on which ſhe had previouſly made a ſolemn profeſſion of religion.

In 1774, ſhe was married to the Rev. Mr. Hart.—She now entered on a more public and extended ſphere of action than that in which ſhe had before moved. She had already exemplified, in an amiable and reſpectable circle of relations and friends, the character of a tender, affectionate relative, a faithful friend, and a pious Chriſtian. She now not only became more extenſively known, but was laid under greater obligations to exhibit the excellencies of the Chriſtian character, for the benefit of others as an example; to cut off the occaſions of cenſure and reproach, and to contribute to the furtherance of the Goſpel, by performing the duties which devolved upon her, as the wife of an eminent, highly reſpected, uſeful miniſter of Chriſt. That ſhe performed her part well is evident, the tongue of ſlander itſelf having found nothing with which to cenſure her. But we reſt not the excellency of her character on negative proof. The evidence was poſitive and abundant. From ſome memoirs written by herſelf, it appears, that her ſerious concern reſpecting her duty to God, and her own eternal intereſts, began a few years after her marriage to Mr. Grimball, while ſitting partly under the miniſtry of the Rev. Mr. Hart, and partly under that of the Rev. Mr. Francis Pelot, at the Euhaw; the reſidence of the family having been changed, in the courſe of a few years, from Charleſton to the Euhaw, and from the Euhaw to Charleſton again. It was at the Euhaw that ſhe began to experience the affliction before mentioned —the loſs of her children; to which was added an affliction in her own perſon, a diſeaſe, which for nearly two years threatened her life. Theſe afflictions appear to have been ſanctified to her, and to have corroborated efficaciouſly what ſhe had heard from the pulpit, of the vanity of human life, the uncertainty of time's enjoyments, human guilt and depravity, man's need of a Saviour, and the importance of renewing, ſanctifying grace. She came thus to know feelingly, that ſhe was a ſinner, and to ſee the vaſt importance of being a real Chriſtian. Perſons of piety were now precious in her eſteem, and ſhe was earneſtly deſirous of hearing them declare their ſentiments, and relate their experiences in the divine life: but ſhe feared inquiries from them reſpecting the ſtate and exerciſes of her own mind, as ſhe diſcovered nothing in herſelf but what alarmed and gave her pain, being ordinarily under a diſcouraging ſenſe of her guilt, depravity, and wretchedneſs as a ſinner. This roſe to ſo great a height, that, for ſome time, ſhe was afraid to attend public worſhip, to read the ſcriptures, or attempt to pray; fearing that ſhe would thereby enhance her guilt, through her unholy manner of performing religious

ſervices. At other times, ſhe would receive encouragement from the all-ſufficiency of the Saviour's merit, and from the riches and freeneſs of divine grace. While ſhe felt a deep concern for the ſalvation of her own ſoul, and an ardent deſire to be made a partaker of grace and its ineſtimable bleſſings, ſhe alſo experienced the moſt tender ſolicitude for the ſalvation of her huſband. It was, therefore, matter of unſpeakable ſatisfaction to her to diſcover in him, eventually, the evidences of a genuine converſion to God, and to ſee him in the year 1767, make a ſolemn and public profeſſion of religion, when he became an active and uſeful member of the church under the paſtoral care of Mr. Hart.

Mrs. Hart appears to have now begun to experience the comforts of religion; yet with ſuch a mixture of doubt and fear reſpecting her intereſt in the divine favour, that ſhe did not venture on a public profeſſion of religion, until in the former part of the year 1770: and ſhe was enabled to do it, then, by renouncing all dependence on her own righteouſneſs and ſtrength, and by relying wholly on the merit and grace of the Redeemer.

The death of her firſt huſband, which alſo took place this year, as before related, was a ſevere ſtroke to her; but, in the midſt of her grief, ſhe learned reſignation to the will of her God; and, with all the pious tenderneſs and prudence of a Chriſtian mother, ſhe applied herſelf to the education of her children; the care of which occupied her chief attention during the time of her firſt widowhood, a term of nearly four years. Her marriage to Mr. Hart met with high approbation, not only from the relations and particular friends of the parties, but from the congregation with which they were connected, and from the public at large. The good man reſted with complacency in the juſtneſs of his choice, when experience had made him moſt intimately acquainted with her principles, temper and conduct; and it was evident to others, as well as to himſelf, that he had found that bleſſing in a wife, of which Solomon ſpeaks in ſuch exalted ſtrains of commendation. She, on the other hand, manifeſted toward him the moſt cordial love, eſteem and veneration. Nor did her affectionate regard terminate with his life—ſhe honoured his memory to her dying day.

When Charleſton became cloſely beſieged by the Britiſh in 1780, Mr. Hart withdrew into the country, being in an infirm ſtate of health; and on the ſurrender of the city, he retired to the Northern States, where, eventually, he became Paſtor of the Baptiſt church in Hopewell, New-Jerſey.—Mrs. Hart continued in Charleſton till Auguſt in the following year; and during this time of painful ſeparation from her huſband, encountered many difficulties and dangers; and, in a part of it, was reduced to the neceſſity of teaching a ſchool for her ſupport. She was finally ſent to Philadelphia with others, who were not permitted to continue in Charleſton. This meaſure, though dictated by diſpleaſure and reſentment, operated as a favour to Mrs. Hart, through the good providence of God, as it was the means of reſtoring her to the ſociety of her beſt earthly friend.

On the death of Mr. Hart, in 1795, she retired into private lodgings on a small annuity; for good Mr. Hart had not "laid up treasures upon earth;" and in this mode of living she continued till her return to South-Carolina.

She had one son by Mr. Hart, born in Charleston, which died young; another, born at Hopewell, Mr. William Rogers Hart, who yet lives. This son, a child when his father died, had renewed in the mother's breast the cares and solicitude, which she had felt when first a widow. Attention to his education induced her to remain in the State of New-Jersey, except when on occasional visits to her friends in Philadelphia, among whom the Rev. Doctors Rogers and Staughton, with their families, held a high place in her affectionate regard. But this son, now her only child, having come to South-Carolina, and entered into the state of marriage, she was induced, in the year 1812, to return to her native State, after an absence of more than 30 years.

A year and a few months were now allotted her by the wise, holy Providence of God, to renew her acquaintance with her surviving friends, and to recommend the religion of Jesus Christ to others, by her pious conversation and example. Her time was chiefly spent on the Islands of Edisto and Wadmalaw, at the house of her son, and those of her other relations. At Mr. Hugh Wilson's, where she had been in an infirm state for several months, she was arrested by God's awful messenger, and experienced, as we have abundant reason to believe, a happy transition from the tribulations of time to rest and glory.

No very alarming symptoms attended her disease till a day or two before her departure. They were, however, sufficiently serious to occasion the attendance of her son; and she had thus an opportunity, which was improved, of expressing the affection, and giving the counsel of a dying mother.

No extraordinary circumstances attended the death of this pious lady. When her disease became violent, her senses were so oppressed by it, that she could not exercise them freely, nor communicate readily the views and feelings of her mind. She, however, preserved her usual equanimity, meekness, patience, and resignation to the will of God.

Her faith had long been directed by the Gospel, and fixed on her Redeemer. Her hope was established on the divine faithfulness and love; and, "as an anchor of the soul, sure and stedfast, entered to that which is within the veil."

Mrs. Hart had a fund of good natural sense, which was improved by a decent, useful education, and by reading books of real utility, as well as by hearing the Gospel judiciously preached, and by conversing chiefly (both verbally and by letter) with persons of virtuous, pious and improved minds. Her correspondence with persons of this character was considerable.

The writer of this sketch did not enjoy a personal acquaintance with her, till she had nearly reached the meridian of life. He supposes that she was never considered as standing in the first rank of

thoſe, who are celebrated for perſonal beauty, but as rather handſome than otherwiſe. She was of a fine, engaging preſence, when turned of thirty-two; modeſty and meekneſs, and a ſweetneſs of diſpoſition, blended with intelligence, beamed in her countenance.

While ſhe poſſeſſed the perſonal attractions proper to her ſex, and the moral virtues, which render life uſeful and honourable, piety, exiſting in an eminent degree, crowned the whole. Her delight was in the law of her God, and in the inſtitutions of his grace. She poſſeſſed a well-digeſted knowledge of goſpel truths, which ſhe carefully cultivated. The Redeemer and his ſalvation were endeared to her. She aſpired to the high honour of holding communion with her God, and of obtaining conformity to his moral excellency. Contemplating this excellency with the ſerioufneſs of devotion and in the light of truth, ſhe was induced to entertain humble thoughts of her own attainments and ſervices. Zeal for the divine honour fired her heart, ſo that ſhe rejoiced, when the intereſts of religion were promoted among men, and grieved with unaffected ſorrow, when the profeſſors of religion acted an unworthy part, and when the cauſe of her God ſuffered. Her piety to God was evidenced by her benevolence to men, good will to all; but cordial affection to the faithful ſervants of God of every denomination reigned in her ſoul. To her relations and friends her heart was expanded with the kindeſt regard; but ſtrangers, and even enemies, were not excluded from the offices of her benevolence.

In converſation, ſhe was unaſſuming, candid, entertaining and inſtructive; innocently pleaſant on proper occaſions, but prudent and faithful in embracing ſuitable opportunities for introducing the important ſubjects of religion, and in recommending them to others with becoming ſerioufneſs.

In a word, ſhe was an affectionate, amiable relative; a faithful friend; a uſeful member of ſociety, civil and religious; and a humble follower of Jeſus Chriſt. *Chriſtian Mirror.*

Memoir of Rev. Caleb Blood.

MR. Blood was born in Charlton, in the County of Worceſter, (Maſſachuſetts,) Auguſt 18, 1754. In the 21ſt year of his age, he was hopefully brought to a ſweet and comfortable experience of the truth. It is ſaid that he was ſtruck with a deep ſenſe of his loſt condition, while at a ball, in the midſt of mirth and gaiety. The impreſſion, here made, continued, until the Lord by his ſovereign grace ſet him at liberty. Soon after, he became deeply impreſſed with the ſituation of a world of ſinners around him, and in about eighteen months commenced preaching. We preſume he was approbated and ſent into the miniſtry by the church at Charlton, of which the late Rev. Nathaniel Green was then paſtor. Mr. Blood, after preaching in a number of places, in the autumn of 1777, viſited Marlow, (in N. H.) where he received ordination, (probably as an

itinerant.) He continued in this place about two years, and then removed to Weſton, and ſupplied the Baptiſt Church and Society in that place for about one year and a half. At this time, the Lord was pleaſed to pour out his Spirit on the inhabitants of Newton, and numbers were hopefully converted, and baptized according to apoſtolic example. In the ſummer of 1780, a church was conſtituted, which, in the ſpace of 14 months, increaſed to ſeventy members. This infant church invited Mr. Blood to take the paſtoral charge of them. He accepted their call, and was ſettled over them as their paſtor in 1781. He continued his faithful labours with this people until the beginning of the year 1788, when, by the conſent of the church, and at the earneſt requeſt of a number of brethren, he removed to Shaftſbury, in the State of Vermont.

Here the labours of our deceaſed friend became more eminently uſeful. Several revivals of religion were granted under his miniſtry. In the winter of 1798 and 1799, a moſt wonderful work of reformation took place in that town. The congregation, to which Mr. Blood miniſtered, ſhared largely in this gracious revival. Between 150 and 200 were added to the church under his paſtoral care. Several of his own children ſhared in this good work.

But the labours of Mr. Blood were not confined to his particular charge; he frequently travelled and preached in the adjacent country around, being often called to aſſiſt in councils, ordinations, &c. So eminent were his ſervices in that region, that he was juſtly conſidered as one of the Fathers in the Shaftſbury Aſſociation.

In 1791, when the Univerſity of Vermont was eſtabliſhed, Mr. Blood was appointed one of the Truſtees; and the year following, by the appointment of their Legiſlature, he preached the Election Sermon.

In addition to his other itinerant labours, which were very conſiderable, Mr. Blood accepted an appointment from the Aſſociation, to which he belonged, to go on a miſſion for three months to the north-weſterly parts of the State of New-York, and the adjacent Province of Upper Canada, which he performed in the autumn of 1804. There is reaſon to believe, that his labours were highly uſeful in many places, in "ſetting in order the things that were wanting," and in "ſtrengthening others that were ready to die."

After ſpending nearly twenty years of the meridian of life in Shaftſbury, he removed to the Third Baptiſt Church in Boſton, and continued with this church from September 1807, to June 1810, and then took a diſmiſſion from them and removed to Portland, which proved the final ſcene of his labours.

During his miniſtry in Boſton, he experienced ſome very ſevere afflictions. He received an accidental blow in his face, which greatly affected his whole ſyſtem. Though the wound appeared trifling, it often occaſioned him great pain; and at one time, by taking cold in the part, a fever enſued, which threatened his immediate diſſolution. He alſo experienced ſome very ſevere trials of another nature. Theſe, together with the impaired ſtate of his health, at times greatly depreſſed his ſpirits.

The laſt four years of his life he ſpent with the Baptiſt Church and Society in Portland. During this period, the Church and Society were enabled to erect a very decent and convenient houſe for public worſhip.

Mr. Blood's labours were very acceptable to this church the whole time of his being with them. It was thought they were increaſingly ſo, the latter part of his life. For nearly two months before his death, he was unable to walk to the meeting-houſe, which was but a ſmall diſtance. But his zeal for the cauſe, and love to immortal ſouls ſuffered no abatement. It was thought, that he felt and ſpake like a dying man. To all who heard him, his addreſſes appeared unuſually ſolemn and impreſſive. He ſtruggled hard with his infirmities, and was often exerciſed with great pain, while diſcharging the duties of the pulpit.

On the 19th of February, he was attacked more violently, and continued to fail until Lord's-day morning, March 6th, about 6 o'clock, and then fell aſleep in Jeſus! *Bleſſed are the dead, that die in the Lord.*

The ſtate of his mind during his laſt ſickneſs may be learned from the following letter, dated March 12, 1814, from his worthy daughter to a friend in Boſton.

Dear, reſpected Friend,

I received your kind and ſympathetic letter with grateful emotions. The ſympathy of friends may, in ſome inſtances, *ſoothe* our ſorrows, but it cannot eaſe the heart, that is rent by the cruel tyrant Death. But ſhall I call *that* cruel, which alone introduces the ſoul into immortal felicity? O no; let me rather adore the goodneſs of God, that overrules his power, and makes even death the great privilege of the believer.

Yet I may truly ſay, the hand of the Lord lies heavy upon us. Few children have had ſuch a parent. But, alas! he is now no more. Should I indulge the unreconciled part of my feelings to flow from my pen, I ſhould lament like David for Abſalom. But ſtop, my ſoul; let me rather lie at the feet of mercy, and cry for true ſubmiſſion to the Divine will. This, I think, is my greateſt deſire.

The Lord has been good to us, eſpecially in granting the manifeſtations of his love to my father. In his laſt ſickneſs, and for ſome months before, he was unuſually engaged in prayer and preaching; ſo much ſo, that many thought him ripening for glory.

His mind was perfectly compoſed in his ſickneſs, and by his converſation he evinced to all that heard him, the reality of the religion of Jeſus, and its power to ſupport the ſoul when fleſh and heart fail.

The Sabbath morning before his deceaſe, a number of brethren and ſiſters called to ſee him. After converſation, he requeſted to be raiſed up in his bed, and deſired them to ſing the two laſt verſes of the 31ſt Hymn, 2d Book, which they did. He raiſed his hand and beat the tune, while they ſung; and then told them to ſing it again on this "reſurrection morn." The ſcene was ſolemn, but not melancholy.

When in the near prospect of death, he manifested an unshaken belief in the doctrine he had preached, expressing an entire confidence in God, and dependence on the righteousness of Christ.

He often said, "I am as naked as the thief on the cross, as to any thing to recommend me to God." When he spake of his sufferings, he would quote those words, Luke xxiii. 41. When it was mentioned, that he was going to receive the reward of his labours, he would reply, "If mere mercy through the atonement of Christ can reach so great a sinner, and a soul that deserves to sink to hell can be saved, I shall arrive at the kingdom of glory; if not, I am gone."

Being asked, if he could give up all below, he said he calmly resigned his family and the dear church; but the thought of no more warning poor sinners was the hardest thing to him; but at length he said, "I have done the work, and finished the ministry which I have received."

He fervently warned ministers against seeking to be great in the view of others; and of the great necessity of church discipline. He desired that poor sinners might be told, that he died with a concern on his heart for their souls. As a ministering brother was going to pray with him, he was asked, what he would wish to have prayed for? "O," said he, "pray that all our wills may be swallowed up in the divine will, and that the cause of God may flourish in this world."

He often repeated the following verse:

> This life's a dream, an empty show;
> But the bright world, to which I go,
> Hath joys substantial and sincere;
> When shall I wake and find me there!

When in extreme pain, he would say,

> "Though painful at present, 'twill cease before long,
> "And then, O how pleasant the conqueror's song."

Seeing my mother affected in looking at his hand, he said, "Don't be anxious because you see death in it; the Lord will fashion it like unto his glorious body; for I shall see him for myself, and not for another." She replied, "I hope it will not be long before we meet again, no more to part." He replied, "It will be all grace if we do."

When in great distress, he said, "My heart and my flesh fail; but God is the strength of my heart, and my portion forever."

To a friend that was standing by his bed, who observed his hand to be cold, he said, "Blessed Jesus! how much he endured for sinful man! Though I die in a confused time, Christ is going to send peace and salvation on the earth." To one of his watchers he said, "Mr. C——, I have been thinking of your kindness to *me*, but except you have an interest in Christ, of what avail will it be to *you*." When exercised with excruciating pain, he said, he was thinking to pray to God to relieve him before he died; "but," said he, "the ways of God seemed so just, that I could not."

When very near to death, being asked, if he was sensible he was going, he said, "I believe I am very fast." Then he was asked how

his mind was, he ſaid, "Calm; I am not afraid to truſt in Jeſus; there is enough in him." And on the morning of the Sabbath, we have reaſon to believe, *he entered an eternal Sabbath of reſt.*" B. B.

[The following ſketch appeared in a Portland paper.]

On Lord's-day morning, 6th inſt. between the hours of ſix and ſeven, departed this life, after a ſhort but painful illneſs, the Rev. Caleb Blood, Paſtor of the Baptiſt Church in this town, in the 60th year of his age, and 38th of his miniſtry. His dying teſtimony to the laſt, ſo impreſſive upon the minds of all that heard it, is the beſt comment upon his character. In his laſt ſickneſs, all claſſes appeared equally concerned, each one ſtriving to expreſs a regard for ſo valuable a member of the community. A bereaved widow and two children mourn the loſs of a huſband, a father, an inſtructer and moſt invaluable companion, under the full conviction, that he is now reaping the full rewards of a faithful ſervant. The bereaved church of which he was Paſtor, ſuſtaining ſo great a loſs, are entitled to the ſympathy of all the friends of Zion. May the great Head of the church, with whom is the reſidue of the Spirit, comfort the bereaved, and repair this breach now made in his militant church, for the glory of his name, and ſupport of his cauſe upon the earth.

His funeral was attended on the Wedneſday following, by a large concourſe of people of all denominations, from the Baptiſt meeting-houſe, where a very ſolemn diſcourſe was delivered on the occaſion, by the Rev. Sylvanus Boardman of North-Yarmouth, from Job, v. 17.

Thus terminated the life of this excellent man, leaving behind him the good name which is better than precious ointment.

Memoir of Rev. Thomas Waterman.

WE regret that it is not in our power to procure a more particular account of the early part of the life of this eminent ſcholar and inſtructer. We only know that he was born in the city of London, where he received the firſt rudiments of his education, which he finiſhed at the Diſſenting College at *Homerſton;* in which the writer of this article believes he was employed for a time as a Tutor.

Mr. Waterman was firſt ſettled as Paſtor over an Independent Congregation in London. How long he continued his labours are not particularly known. It was not long, however, before he became a Baptiſt in ſentiment, and was baptized by Dr. Rippon, ſucceſſor to the late Dr. John Gill. Mr. W. ſtill continued his memberſhip in the church over which he had been previouſly ſettled, and fondly hoped that notwithſtanding his change of ſentiment in relation to baptiſm, he might continue his labours with them. But he ſoon found, as he could not baptize their infants, it was inconſiſtent for him to continue his paſtoral relation with them.

When Mr. W. became determined on viſiting the United States, he received the moſt ample recommendations from a number of miniſ-

ters of reſpectable ſtanding, many of whom were well known, by character, in this country. He alſo received a particular letter of introduction from Dr. Rippon to Dr. Stillman, and ſeveral others.

At the time of his arrival at Boſton, the Baptiſt church in Charleſtown were looking out for a paſtor; and as Mr. W. preſented ſatisfactory recommendations of his moral and religious character he was invited to ſupply them. His preaching proved ſo very acceptable, that they ſoon gave him a unanimous call to become their ſtated paſtor. He accepted their invitation, and entered upon his paſtoral labours, under very flattering appearances. But alas! the morning that appeared ſo bright, was ſoon overcaſt with clouds and darkneſs. An unhappy difficulty aroſe on the account of his marrying, which proved the occaſion of his leaving that church in leſs than two years after his ſettlement. After this ſeparation, Mr. W. preached very little for ſeveral months; during which, he was called to bury his beloved companion.* After this, for two or three years he ſupplied a mixed Society, compoſed of Baptiſts and Pædobaptiſts in the town of Bow, in N. H. During his reſidence there, he again entered into the marriage relation, with an amiable young lady by the name of Gault.†

After this, for two or three years, Mr. W. reſided and preached in Topſham and vicinity, in the Diſtrict of Maine. At length, by particular requeſt, he returned to Boſton to take charge of the Addiſon Academy. While employed in this ſchool, he almoſt conſtantly ſupplied in the different churches in the vicinity.

The Baptiſt church at Woburn being deſtitute of a ſtated paſtor, invited Mr. Waterman to remove his ſchool into that place, and ſupply their pulpit as much as he was able. He accepted their invitation, and entered with alacrity upon the double duties of his ſtation. But finding his labours too arduous, he had come to the concluſion to diminiſh the number of his ſcholars, and devote himſelf more entirely to the miniſtry.‡ But juſt at this juncture, Heaven ſummoned him away! He died ſuddenly (ſuppoſed of an apoplexy) on the 23d of March laſt. He had complained through the day at different times of cold chills, and diſcovered ſome ſlight ſymptoms of indiſpoſition; but not ſo as to prevent him from attending the duties of his ſchool. Between eight and nine in the evening he attended prayers in his family, in which he was obſerved to be unuſually ſolemn and fervent. After this (the young people having retired) he ſung a Hymn, and then propoſed to go to bed.—But—as he roſe, he ſaid to Mrs. Waterman, "I am faint." She caught him, and eaſed him down.—He never ſpake more, but expired almoſt in an inſtant! Medical aid was immediately called, but to no purpoſe. The breath was gone! the ſoul had taken its flight! nothing remained but the lifeleſs corpſe! He has left an afflicted widow with three ſmall children, beſides a numerous circle of friends, together with the bereaved church and congregation, to mourn his ſudden removal.

* She was the daughter of Archibald M'Neil, Eſq. of Charleſtown.
† Eldeſt daughter of Deacon ——— Gault, of Bow.
‡ He had only ſupplied the pulpit one half of the time.

His remains were entombed on Monday the 28th, with every mark of sympathy and respect. The corpse was removed to the Baptist meeting-house, where an appropriate Discourse was delivered by Dr. Baldwin of Boston, from 2 Cor. v. 8. to a very solemn and deeply impressed audience. Among others, who offered this last tribute of respect to the venerable dead, we noticed with pleasure the "Associated Instructers" of the town of Boston, of which Mr. Waterman had been an esteemed member.

As an Instructer of youth, Mr. Waterman was excelled by few; especially in teaching the Latin, Greek, and French languages. He might indeed, be considered as a finished scholar. As a preacher he was uncommonly eloquent. His sermons were generally doctrinal, and always evangelical. He was justly and increasingly esteemed by all those who were most intimately acquainted with him. In his disposition he was open and generous almost to a fault. Hospitality and kindness ever marked his conduct towards his ministering brethren. He was remarkable for his candour and tenderness towards his junior brethren, and seemed always ready to make every allowance for their want of acquired advantages, where there appeared to be a disposition for improvement.

While his loss is severely felt and lamented, may his sudden removal be improved as a solemn warning to all his surviving friends, especially by his brethren in the ministry. The language of this providence to them is, *Be ye also ready.*

Memoir of Dr. Nelson.

DR. THOMAS NELSON was the grandson of a Mr. Thomas Nelson, who was the instrument in establishing the Second Baptist Church in Middleborough, (Mass.) His father, whose name he bore, is now a respectable farmer, resident in that town. He was the second of four sons. Job, the eldest, is now *Judge of Probate* in Hancock county, (Maine.) Stephen, the third, has been for some years, Pastor of a Baptist church at Mount Pleasant, (N. Y.) The youngest, Bial Nelson, now resides in Middleborough. The subject of this Memoir was born on the 26th Feb. 1770. He was bred to the honest employment of his father till he arrived at the age of twenty, when a paralytic shock so impaired his health, that he was obliged to relinquish the labours of Husbandry, and apply himself to study. He passed one year under the instruction of the Rev. Mr. Williams, of Wrentham, and then commenced the study of physic with Dr. James Mann in the same town. After eighteen months attention to the Theory and Practice of Physic, he removed to Roxbury, near Boston, to make himself a proficient in the practice of Surgery, under the direction of the celebrated Dr. Leprilette.

In the fall of 1793, he commenced the business of his profession, and made choice of his native town as the place of his residence.

The success which attended his first efforts soon procured him an extensive employment, to which he applied himself with great fidel-

ity and perſeverance. In the fall of 1794, he formed a connexion with the daughter of Capt. Benjamin Shepard of Wrentham, and ſettled on a ſmall farm near the place of his nativity. Here he had deſigned to ſpend the remainder of his days; his family and friends, his ſituation and profeſſion opened to his mind a fruitful ſource of enjoyment. But this was not the place allotted to him by Providence as the field of his labours. Hitherto he had been permitted to live in the purſuit of the preſent world without any attention to that which is to come. Now, by a ſeries of providences, he was to be brought into a ſtation where he was deſigned to be uſeful in a different ſphere.

His ſentiments on religion had hitherto been merely ſpeculative, or rather bordering upon deiſm. Diſcarding the divine authority of the Holy Scriptures, he eſteemed all pretenſions to experimental religion as the effuſions of extravagance and folly. And although his education had been interſperſed with religious inſtruction, he conſtantly affirmed that no other religion ſhould be inculcated but common honeſty, and no other motive preſented to enforce it, but the good order and happineſs of ſociety.

The time and manner of his converſion to Chriſtianity has been briefly ſtated in an account of religious revivals publiſhed at Philadelphia. It was at the anniverſary of the Warren Aſſociation, held in Sept. 1799, at the New Baptiſt Meeting-Houſe which had been erected near the place of his reſidence in Middleboro'. There was no church in the place at that time; but the Lord put it into the hearts of the people to build him a houſe, which he ſoon filled with ſpiritual worſhippers. The labours of his ſervants on that occaſion were bleſſed to many precious ſouls. Soon a ſufficient number of perſons were baptized to conſtitute a church. Dr. N. was at that time brought to renounce his deiſm, and rely upon the merits of Jeſus for ſalvation.

> "Sovereign grace hath power alone
> To ſubdue an heart of ſtone;
> And the moment grace is felt,
> Then the hardeſt heart will melt."

"If ye are without chaſtiſement, whereof all are partakers, then are ye baſtards and not ſons. For whom the Lord loveth he chaſteneth." Dr. N. was ſhortly brought to ſee the neceſſity of religion while his Heavenly Father laid upon him his chaſtiſing rod. No doubt it was to try his faith. In the ſummer following his converſion, he was attacked with a fever, accompanied with, or rather preceded by violent convulſions, which threatened his immediate diſſolution. After trembling apparently upon the brink of the grave for about ten weeks, he began to amend. During his ſickneſs, his "hope was truly an anchor of the ſoul;" he manifeſted a willingneſs to depart, and appeared to regret that the ſymptoms of his recovery ſhould increaſe. Through the bleſſing of God, he was ſo far reſtored to health as to be able to ride, though unable to attend to much buſineſs.

Why the fever left him in this feeble ſtate will ſoon be ſeen: the Lord was about to bring him to the place of his uſefulneſs. It ſoon became neceſſary for him to ſeek the nouriſhment afforded by the

ſalt ſeas. Accordingly, after having viſited Newport, Warren, and Briſtol, (R. I.) he fixed upon the latter as the place of his reſidence, and removed his family in December, 1801.

A ſevere affliction ſoon followed his removal. About the beginning of April, 1802, only four months from his firſt ſettlement in Briſtol, while he was labouring under infirmity from his late ſickneſs, he was called to part with the wife of his youth, and follow his beloved companion to the grave. She died in the fulleſt aſſurance of a bleſſed immortality, having ſome time previouſly been brought to receive the Saviour by faith. During her ſickneſs, ſhe regretted that ſhe was not permitted to follow the footſteps of her dear Redeemer, and be buried with him by baptiſm. But ſhe was called, we truſt, to follow him to his celeſtial throne, and join that happy company to which the ſpirit of her huſband ſo lately fled. "*Bleſſed are the dead who die in the Lord.*"

Dr. N. was married the ſecond time in Jan. 1803, to another daughter of Capt. Benj. Shepard of Wrentham, with whom he lived in great happineſs until his death. She is now left in a widowed ſtate with the care of eight children; a truſt truly arduous and important. May the God of mercy be the widow's God, and a Father to the fatherleſs children.

To the friends of Zion, the moſt intereſting part of Dr. Nelſon's life remains to be recorded. By his reſidence in Briſtol, he was deprived of the ſociety of his Baptiſt brethren, with whom he could unite in attending to the ordinances of the Goſpel. Hitherto no Baptiſt church had been formed in that town. Some years previouſly, however, there had been two or three females baptized according to primitive example. Dr. N. was deſirous of ſeeing a church eſtabliſhed in that town, in what he conſidered to be the order of the Goſpel: but for a number of years the proſpect was very diſcouraging. He frequently thought of removing to ſome place where he could enjoy the privilege of communion with his Baptiſt brethren. But this was not permitted; the Lord was about to make him inſtrumental in eſtabliſhing a church in Briſtol, upon the principles of the faith once delivered to the ſaints, and in a very remarkable manner interpoſed to prevent his removal, to preſerve his life, and to impreſs him with a ſenſe of his duty. We refer to his extraordinary deliverance from a ſhipwreck in Dec. 1807, a circumſtantial detail of which he has left in a letter written to his parents in the ſame month. The peruſal of this letter, which occupies nearly two ſheets, would be very intereſting to the reader. The veſſel, in which he was the only paſſenger, bound from Briſtol to N. Y. was driven on ſhore at Guilford, Connecticut, daſhed upon the rocks, and entirely ſhivered to pieces. The crew all periſhed except a lad about 16 or 18 years of age, who ſeems to have been the inſtrument in the hand of God for his deliverance. For when Dr. N. had been driven once or twice from the veſſel, and back again, with great violence by the waves; when he had given up all hope of being ſaved, and had loſt, almoſt entirely, the uſe of his hands and feet; when he was about faſtening himſelf to ſome pieces of timber, in hope that his family might be able to

procure his body; when he had committed himself, his wife and children to God, and expected soon to be in eternity; this lad, who had been so secured as to retain the use of his limbs, caught a rope thrown on board from the shore, which he fastened to the bow of the vessel, upon which they were both brought safe to land. The family, to which Dr. N. was carried in a helpless and almost lifeless state, was very much affected with his remarkable deliverance and his solemn address to them.* The exercises of his mind, while on board the wreck, are described by himself in the following manner in the letter above referred to. "As we were waiting the awful scene, (about to be dashed on the rocks) I observed to them, (the crew) that through the goodness of God I felt calm, and although our anchors of temporal salvation were dragging, yet I had a good hope through grace, which was 'an anchor of the soul, sure and steadfast, entering to that within the veil, whither the Forerunner hath for us entered,' that as I was the greatest sinner on board, and had gone the greatest lengths in 'unbelief,' (referring to his infidel state,) they might safely put their trust in God. I brought into view the amazing love of God, which was beyond the comprehension of angels; reminded them of the thief on the cross; compared worldly good to the ordinary wine at the wedding—when men had well drunken of which, that was brought forward which was worse: but the wine of the grace of God in the heart, was like the miraculous wine at the feast, of which, in the worst straits, we could say, 'the good wine is kept until now.'—I told them religion was a friend in need, and even blunted the arrow of death. They expressed their need of it, and said they would give all the world for the possession of a good hope. I believe we united in the language of departing Stephen, 'Lord Jesus, receive our spirits,' and agreed, if we were spared, to sacrifice to him with the voice of thanksgiving."

That he did sacrifice to the Lord with the voice of thanksgiving and praise, is known to those, who witnessed his devotion on his return to his family. He would frequently read the 2d chap. of Jonah, and speak of the goodness and faithfulness of God in chastising him: he became more anxious for the cause of the Redeemer, and was made instrumental in a few years of establishing a Baptist church in Bristol; for the use of which he prepared a spacious room in his own dwelling-house. In the fall of 1813, he was encouraged, with the advice of his friends, to set about erecting a public building. From November to the time of his last illness, he was constantly employed in procuring subscriptions and in gathering materials. He anticipated much happiness in seeing a Baptist Meeting-house in Bristol; but that happiness was denied him. On the 20th of February, he was seized with a violent pain in his head, which terminated in a settled fever. He continued to decline for about ten days, when, on the 2d of March, he "expired without a struggle or a groan."

During his illness, he frequently spoke of the prosperity of the church, which the Lord had made him instrumental in gathering;

* It has been since understood that the mistress of the family has been brough to the knowledge of the truth, and dated her conviction from the impressive addresses of Dr. Nelson.

and so intent was his mind upon the work in which he had engaged, so confident that he was called to it by God, that when his friends observed to him that they thought him near his end, he answered, "Oh no! my time has not yet come; the Lord has more work for me to do. I do not fear to die, but I think I shall be restored to health again." In a few minutes, he "slept in Jesus." His bereaved family are *greatly afflicted.* The church, with which he was united, *feel* his loss, for he was to them as a father. Community has suffered, for he was a faithful citizen and successful physician.

ON CATECHETICAL INSTRUCTION.

Mr. Editor,

FEELING a tender solicitude for the welfare of the rising generation, if I could say any thing, that would ultimately be to their advantage, I should think myself amply repaid. It is in general from among the young, that we must look for our churches to be supplied with useful and honourable members.

How important then, that we should resort to every expedient, which with the blessing of the Lord may be productive of their spiritual good. How many interesting considerations there are, to make us alive to their best interests!

Our children are parts of ourselves; and surely no man ever yet hated his own flesh. We make their cares, their pains, and their joys our own. If we are Christians, we must therefore take a deep interest in what relates to their immortal concerns. A pious and affectionate parent will often ask, "What means can I adopt, which with the agency of the Holy Spirit may issue in the conversion of my offspring?" O what ardent desires pervade his soul, that he may meet his sons and his daughters in heaven!

Indeed, parental feelings aside, the sacred Scriptures have made it our duty to attend to the souls of those whom God hath committed to our care. The ancient Hebrews were enjoined not to forget the things which they had seen and heard, but to teach them to their sons, and to their sons' sons. Deut. iv. 9, 10. When Moses had repeated to the people the commandments first proclaimed from the Mount, he said, "Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."* The most honourable mention is made of Abraham, with reference to the authority he would use in restraining his family from vice, and in endeavouring to impress upon them the importance of religion. "For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.† The wisest of men has laid down this as a general maxim, to "Train up a child in the way he should go, and when he is old, he will not depart from it." And an inspired Apostle, who

* Deut. vi. 7. † Gen. xviii. 19.

cannot be ſuſpected of legality, exhorts "fathers to bring up their children in the nurture and admonition of the Lord." With ſuch examples and requirements held up to our view, we are ſurely convinced that it is our duty to labour for their good.

There are few good men who do not conſider themſelves under important obligations, to pray with and for children; to place the Bible in their hands, and to habituate them to an attendance on the preaching of the goſpel. Theſe means are truly commendable, and in many inſtances have been bleſſed to the ſalvation of their ſouls; ſo that inſtead of the parents, the children have riſen up a ſeed to ſerve the Lord, and to ſtand as pillars in the church of the living God.

But there is another method of communicating Scripture truth to youthful minds, which I think has ſolid claims on the attention of profeſſing Chriſtians; *I allude to Catechetical Inſtruction.* Inſtruction by a catechiſm, adapted to the level of a child's capacity, exhibiting the *firſt principles* of religion in a ſimple form, preſenting to view the precepts, the doctrines, and ſome of the hiſtorical facts contained in the Divine Word, has ſome advantages peculiar to itſelf.

There is ſomething in the interrogative ſtyle which awakens and fixes the attention, and which makes a lively and durable impreſſion on the mind. This is a truth ſo generally perceived, that every kind of knowledge, from the firſt elements of language to the higheſt branches of ſcience, is communicated in this way. May not we, then, be allowed a ſimilar plan in attempting to infuſe a knowledge of religious truth into the minds of the young? I am convinced from experience it would be a profitable and pleaſing employ for the Paſtors of Churches, where circumſtances do not forbid, to meet with the children of their brethren and friends, once a fortnight, or once a month during the pleaſant ſeaſon of the year, to pray with them, to catechiſe them, to hear them repeat portions of Scripture, and to enforce the importance of what they learn, by a few remarks of their own. It would perhaps extend my letter to an undue length, were all the benefits of ſuch a courſe to be enumerated. I can therefore only glance at a few. [*To be continued.*]

Extract of a Letter from the Rev. Samuel Newell to the Editor, dated at Serampore ſoon after his arrival.

"WE arrived here on the 17th of June, have been kindly received, and entertained, and comforted by our excellent Baptiſt friends at Serampore, with whom we have reſided ever ſince our arrival. This Miſſion exceeds all the ideas I had formed of it in America. The Lord is evidently with them. Nothing like this has ever been done before, and probably no miſſion will ever be eſtabliſhed that will any way equal it.——But the particulars you will have from them."

[This teſtimony, ſo full, and ſo candid, does equal honour to the writer as to the perſons of whom he writes. We are always happy to acknowledge inſtances of this kind. *Editor.*]

ORDINATIONS, &c.

At Holden, on the 15th of September last, Mr. THOMAS MARSHALL was set apart to the work of the ministry, by solemn prayer and the laying on of the hands of the presbytery. Brother Elisha Andrews preached on the occasion: Brother William Bentley offered up the consecrating prayer: Brother Samuel Waters gave the charge to the Candidate: Brother William Boomer presented him with the fellowship of the churches; and Brother Peter Rogers made the concluding prayer.

On Lord's day, 20th February, at New Mills, Burlington County, New-Jersey, the Rev. ISAIAH STRATTON of Philadelphia was solemnly set apart as Pastor of the Baptist church in that village.

The exercises were introduced with appropriate hymns, a prayer, and an interesting discourse by the Rev. Dr. *Holcombe* of Philadelphia, from 1 Cor. i. 22, 23, 24. The necessary questions were proposed to the Church and Candidate, preceded by a prayer, by the Rev. Dr. *Rogers* of Philadelphia; to the whole of which the most satisfactory answers were given in regard to the doctrines, institutions, and discipline of the church, as connected with the oracles of God. The ordaining prayer was offered up, during the laying on of the hands of the Presbytery, by the Rev. Mr. *M'Gowan* of Evesham, New-Jersey, who also, followed by the other brethren, gave the right hand of fellowship. The charge to the Candidate ordained and to the Church, with a devotional hymn of gratitude and benediction, by the Rev. Mr. *White* of Philadelphia, closed the solemn services of the day. The assembly was numerous, apparently much engaged, and impressively affected! "The harvest is plenteous"—May the Lord of the harvest send forth thousands of faithful labourers into the same, for the gathering in of precious and immortal souls, to the praise of free, rich and sovereign grace!

At New-London, (N. H.) on Wednesday, March 16, 1814, brother ENOCH HUNTING, a member of the Baptist church in that place, was set apart by ordination to the work of an Evangelist. Rev. Otis Salisbury preached on the occasion, from 1 Tim. iv. 16. "*Take heed unto thyself, and unto the doctrine, &c.*" Rev. Abraham Gates, of Bow, offered up the ordaining prayer; Rev. Job Seamans, Pastor of said church, gave the charge; and Rev. Joseph Wheat, of Grafton, gave the right hand of fellowship. The council next proceeded to set apart brethren Ebenezer Hunting, Jonas Shepard, and Peter Sargent, jr. to the office and work of Deacons in said Church. Rev. Samuel Ambrose, of Sutton, prayed at the laying on of hands, and brother William Taylor, of Sutton, made the concluding prayer. Good order was observed, and evident tokens of the divine presence and blessing attended the solemnities of the day.

At Sutton, on the day following, by the same council, brother WILLIAM TAYLOR, a member of the Baptist church in that place, was set apart to the work of an evangelist. Rev. Joseph Wheat preached on the occasion, from 2 Tim. iv. 2, first clause: "*Preach the word.*" Rev. Job Seamans offered up the ordaining prayer; Rev. Otis Rob-

inſon gave the charge; Rev. Samuel Ambroſe preſented the Candidate with the fellowſhip of the Churches; and Rev. Abraham Gates made the concluding prayer. It was a ſolemn time on this occaſion alſo, particularly at the examination of the Candidate.

At New-Ipſwich, (N. H.) Mr. JOHN PARKHURST (A. B. at Cambridge) was ordained to the work of the miniſtry. We regret that we have not the particulars. *Editor.*

INSTALLATION.

On Wedneſday, March 30, 1814, the Rev. JAMES M. WINCHELL was publicly introduced as Paſtor and ſtated Miniſter of the Firſt Baptiſt Church and Society in Boſton. Introductory prayer by the Rev. Mr. GRAFTON, of Newton;—Sermon by Rev. Dr. BALDWIN, from Acts xx. 24;—Charge by Rev. Mr. GANO, of Providence;—Right Hand of Fellowſhip by Rev. Mr. BOLLES, of Salem;—Concluding Prayer by Rev. Mr. COLLIER, of Charleſtown. The weather was unuſually pleaſant; the aſſembly very numerous and reſpectable. All the exerciſes were calculated to impreſs the mind with ſolemnity, and to cauſe rejoicings in the hearts of God's people. This ancient church, which for more than four years had been deſtitute of a ſtated Paſtor, is now happily furniſhed with the faithful labours of a young man of talents and education.

BAPTIST FOREIGN MISSION.

Amount received by the Treaſurer of the Baptiſt Miſſionary Society for propagating the Goſpel in India, and other parts, in ſubſcriptions and donations, from May, 1813, to May, 1814.

Amount received, as published in 36th No. Bap. Mag.	$ 980	32	
Rev. Joel Manning, Andov. Vt.	2	00	
Aaron Hayden, Eaſtport,	10	00	
Rev. Barnabas Bates,	5	00	
Female Friend in Canton,	3	00	
Nathaniel Tucker, Milton,	5	00	
Benjamin Haſtings, Suffield,	5	00	
Friends in Corniſh, Maine,	23	00	
William Baſſett, Bridgewater,	5	00	
Female Mite Society, Holden,	15	16	
Bap. Ch. & Soc. in Barnſtable,	10	00	
Young Fem. Friend, Wrenthain,	3	00	
Thomas P. Stetſon,	2	00	
Oakman Sprague,	5	00	
Baptiſt Church & Soci. Hamilton, N. Y.	36	00	
Mark Doolittle, Belcherton,	5	00	
Alex. M. Beeby, Skaneateles, N. Y.	2	00	
Fem. Friend, Huntington, Con.	50	00	
Bap. Chur. & Society, Alſtead, (§ 15 41 contrib. by the ladies)	48	6	
Abijah Luce,	2	00	
Mrs. Sweetſer,	1	00	
	$ 1217	54	

J. LORING, *Treaſurer.*

POETRY.

BAPTISM.

The following lines, extracted from the Richmond Daily Compiler, were ſuggeſted by the ſolemn and affecting ſcene, exhibited in that city on Sunday morning, 27th February, 1814, when ſeventy perſons were baptized.

COLD was the night, for Boreas chill'd the air,
While weary man repos'd from anxious care;
But cheering beams of roſeate light new-born
At length announc'd the bleſſed Sabbath morn;

And ſoon the golden ſun's effulgent light
From half the globe chas'd off the ſhades of night.

Now on the margin of the pearly flood,
To heaven devoted, ſeventy converts ſtood—
From all the thronging crowd, to God on high,
Anthems of joy and praiſe aſcend the ſky;
Approving angels catch the grateful ſong,
And with reſponſive notes the ſound prolong.

Solemn the ſcene! yet pleaſing was the ſight,
By pious boſoms welcom'd with delight,
When, 'midſt the yielding waves, the good old man*
Advanc'd, obedient to the Goſpel plan;
And ſeventy ſouls, aſſiſted by his hand,
Sunk in the ſtream to join Meſſiah's band.

But ſoon they riſe; with holy rapture fir'd,
And, with bright views of love divine inſpir'd,
They ſing the praiſes of the Saviour God,
Who ſunk himſelf to gloomy death's abode,
But roſe refulgent to his native ſkies,
Pointing the way for ſinful man to riſe.

Now to the houſe of God, with ſolemn pace,
They move in order to the ſacred place,
Where hundreds, ſummon'd by devotion's call,
With reverential ſilence fill the hall;
Till, to the portals preſt in crowded rows,
The congregating multitude o'erflows.

With hymns the ſervice of the day begins,
And prayer appropriate fix'd attention wins;
Then from the ſacred deſk the bending ſage
Unfolds the doctrine of the Goſpel page,
Precepts ſublime, pathetic, awful truth,
Affecting every rank from age to youth.

There is no moment in life's ample ſphere,
No joy more vivid, rational, and dear,
Than that which proves the Chriſtian, when he ſees
Repentant ſinners proſtrate on their knees,
Ardent with prayer, elate with hope and love,
Soaring on wings of faith to heaven above.

O! 'tis a pleaſing ſcene, when all around
Soft notes of mourning mixt with joy reſound.
Happy the 'mourners' who are thus diſtreſt;
The Prince of Peace himſelf has call'd them 'bleſt.'
Angels, delighted, hear their plaintive cries,
And 'comfort' waits them from their kindred ſkies.

Such was the ſcene, when, liſtening to the word,
Numbers, afflicted, turn'd towards the Lord.
The ſoften'd heart expreſs'd its hopes and fears,
And many a roſeate cheek was wet with tears:
A joyful feeling ſpread from breaſt to breaſt;
God bleſt the Sabbath Day, and all were bleſt. M. S.

* The Rev. Mr. Courtney, 70 years old.

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